UNITED EVANGELICAL Action

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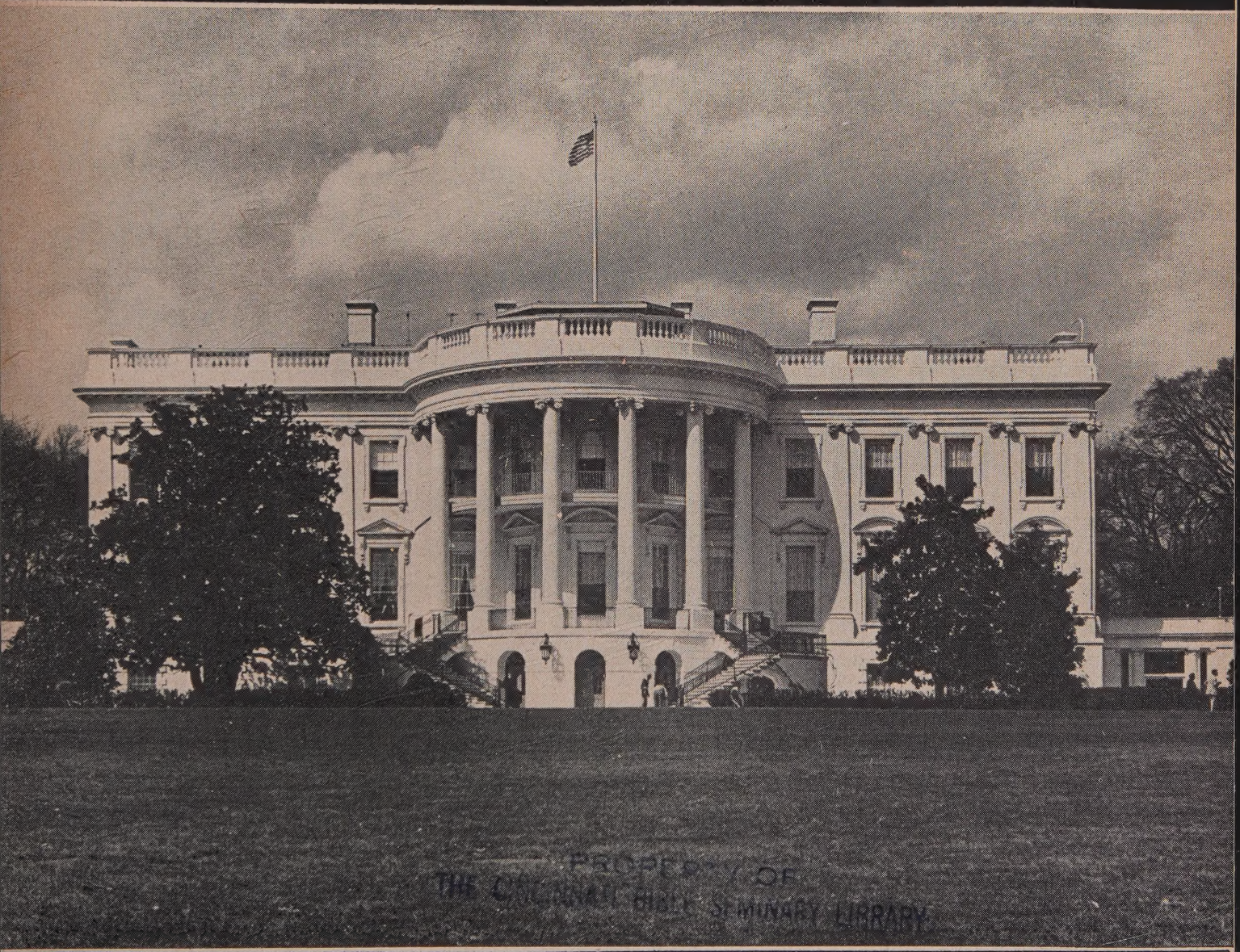
VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA



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- Americans Are Stewards of Freedom
- Are Our Colombian Protestants Persecuted?

OFFICIAL NAE ORGAN

Readers Say—

Oldest Religious Broadcast

To the Editor:

In recent issues your correspondents have made various claims as to "the oldest religious radio broadcast in America."

Here is one that antedates both Calvary Baptist Church, New York City, and Wheeler Gospel Mission, Indianapolis.

Dr. R. R. Brown, pastor of the Christian and Missionary Alliance Gospel Tabernacle of Omaha, Nebraska, has the distinction of being the originator and founder of the oldest and most continuous religious radio church service in the world. Invited to preach over the air the first Sunday WOAW (now WOW) was in operation, April 8th, 1923, he reluctantly accepted the assignment for one Sunday only, because of the persuasion of his friends. Then, because of the impact of his message upon the listening audience, the radio station requested him to accept the appointment permanently. Through the years he has been ably assisted by his wife. His son, Robert, an Omaha High School principal, who has become an associate in the radio ministry, gets much credit from his father for the success of the work.

A large group of talented singers and players give sacrificially of their time and talent in order to make the ministry more attractive and effective.

A special service was carried by station WOW and WOW-TV, Omaha, Nebraska, celebrating the 35th Anniversary Sunday morning, April 13.

WILFORD SMITH

Omaha, Nebr.

Point of Agreement

To the Editor:

Thank you for the excellent report on NAE's recent Chicago Convention in the May 15th issue of *Action*.

We rejoice in the progress NAE is enjoying on so many fronts.

I was glad especially to read the statement by NAE's past president, Dr. Paul Rees, in which he says: "My observations abroad convince me that the discontinuance of foreign aid would be a disservice alike to our own country and to the free world. Weakness in administration should be corrected but no countenance should be given to any proposal for doing away with this arm of helpfulness in a world of need." I am confident Dr. Rees speaks for many evangelicals in this fine summary.

It is heartening, isn't it, to know that while evangelicals differ strenuously with the National Council of Churches in many areas, that in this matter—the matter of foreign aid—we can present a united front.

Evangelicals, it seems to me, are frequently so busy pointing out where we differ with our liberal friends that we forget to notice that there are points also at which we agree.

GUNNAR HOGLUND

Chicago, Ill.

FRONT PAGE—The White House in Washington, for over 100 years the administrative center of American government—guardian of our freedoms.

Stritch Resolution

To the Editor:

I am referring to the resolution re "Cardinal Stritch" which appeared in the May 15 issue of your magazine (page 9).

The resolution that NAE request POAU to investigate the matter with the government of the United States, aside from the rather inappropriate timing (which, unfortunately, was unavoidable) has other ramifications that would lead to repercussions and hostility directed against the NAE.

American representatives to the United Nations do not lose their American Citizenship. The Vatican's Curia is the equivalent of the General Assembly. It is supranational. What is more, it is not the temporal, but rather the *spiritual* government.

As a Unitarian and therefore a humanist and individualist, I am pre-set against attacking any other religion. We may not agree with their tenets, but if that's what they want to believe, fine.

The act of pushing for Governmental investigation could only create hostility, not only among Catholics, but among many Protestants, Jews and other people—and such hostility would be directed towards NAE, with perhaps unfortunate results.

I would also like to point out that to attack another's religion (or indeed, any belief) is hardly the Christian attitude of brotherly love.

MICHAEL J. GRAMLICH

Washington, D. C.

"Not Guilty"

To the Editor:

In November, 1957 Rev. P. E. Roll, in your Readers Say column indicated that an F.B.I. agent and a Roman Catholic priest had brought pressures to bear on a certain magazine editor which hindered his freedom of expression.

We have made some investigations of this matter. Today I received a letter from Mr. Joe Weider, president of Weider, Barbell Co., Inc. Mr. Weider says: "We do not know Mr. John C. Kalter, nor ever heard of him. Also I have no record nor can remember a priest and F.B.I. ever came here to go through subversive material."

This seems to indicate that Rev. P. E. Roll's statements are not correct. I am of the opinion that whatever you can do by way of so informing *Action* readers who had good reason to think ill of the Catholic church after publication of Rev. Roll's letter will now serve to promote good will.

JOHN E. KELLY
Director, Bureau of Information
National Catholic Welfare Conference
Washington, D. C.

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Action

United Evangelical Action

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Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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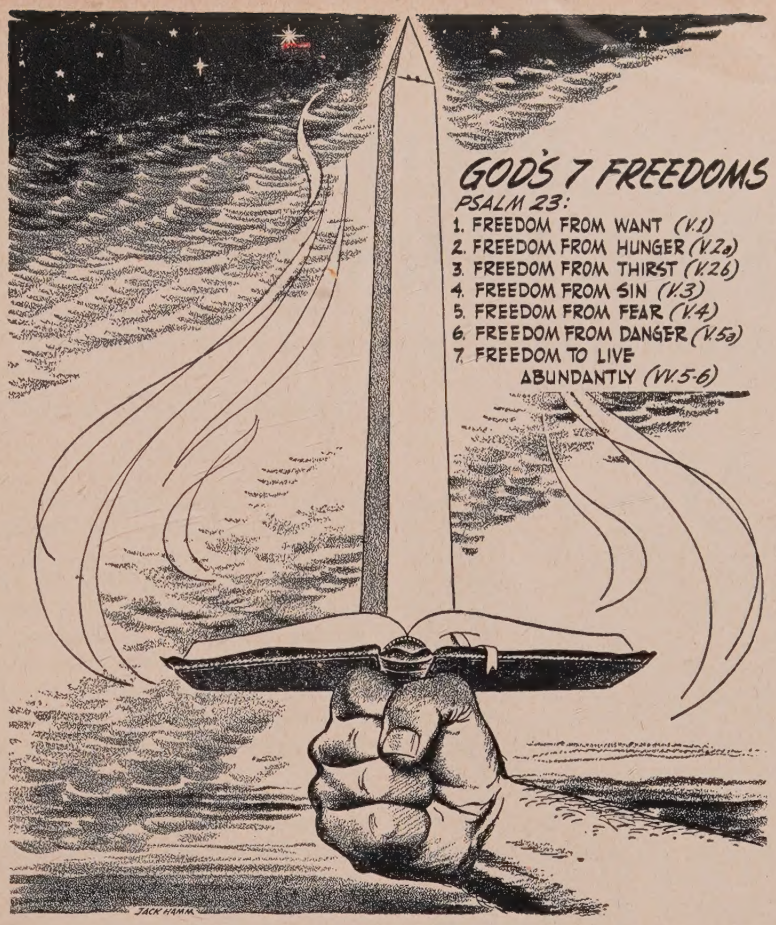


STEWARDS OF FREEDOM

By DARRELL C. RICHARDSON

OVER LARGE areas of the globe today freedom is denied to millions of people. The men of the Kremlin, the Soviet's Communist masters, along with their puppets, dominate the destinies of 800 million people —over one third of the total population of the world. Their goal is the domination of the world. Their ambitions are a threat to all people who believe in human liberty. The freedom of the world is at stake.

Freedom is defined in Webster as the "quality or state of being free as: liberation from slavery, imprisonment, or restraint."

According to J. M. Dawson, "History is the story of man's struggle for freedom — freedom from inhibitions within his own being, from limitations imposed by nature about him, from the tyranny of rulers and masters, from the oppressions of race over race, class over class, creed over creed, and from rigid restrictions of ideas and institutions."

Freedom, however, is more than the achievement of man. Freedom is a gift of the Creator. Like all other gifts, we hold the gift of freedom in trust. As good stewards we must render an account to God.

God gave man the freedom of choice. Man exercises his moral freedom by choosing between good and evil. We, then, need to be good stewards of our moral freedom as a trust and use it wisely and well. It is possible to use freedom destructively or creatively. If we would be good stewards, we will use freedom creatively.

All who enjoy the benefits of our "land of the free" are, in a very broad sense, stewards of freedom. However, it seems that Christian people would feel this responsibility most keenly. The distinguishing characteristic of Christianity is freedom. Paul wrote of "the glorious liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

We are stewards of freedom in the spiritual sense. One of the tangible results of the genuine practice of Christian discipleship is spiritual freedom. Spiritual freedom implies freedom from sin, as well as freedom from its bondage, its control, its consequences, and its guilt. Spiritual freedom also brings freedom from the law. In other words, we live by Christ's principles rather than by a set of rules. Spiritual freedom also brings freedom from the tyranny of self. This frees us from the lower passions and appetites, from the captivity of self-seeking.

As stewards of freedom we feel a solicitous responsibility for its perpetuity. "You do not know what you are advising us to do," replied the Spartans to a Persian envoy who urged them to submit to Xerxes, "for you know what it is to be a slave, but the sweetness of freedom you have never tasted.

"If you felt it, you would tell us to fight for it, not with spears only, but with axes."

Freedom is one of our greatest gifts, and we should love it ardently. In 1837 the Brtish Parliament abolished slavery in the West Indies; but the decree was not to go into effect for a year. The night before the year was up, twenty thousand slaves came together in Jamaica. They put on white robes and, kneeling down, they waited for the hour. As the clock struck twelve, the twenty thousand former slaves turned their faces upward and leaped and shouted joyously, "We are free! We are free!" Thus we should love that which we hold in trust.

The stewardship of freedom involves the proper personal use of freedom. Freedom has its temptations. Many men defend freedom merely as the right to do as they like. They think that freedom is a selfish liberty that removes all restraints. All of us have seen the freedom-loving driver who acts as though the highway had been built for him alone. And we have heard people try to explain away their mistakes by saying, "Well, it's a free country, isn't it?"

When freedom tempts one to interfere with the rights of others, it is no longer true freedom. If you make so much noise in your house that your neighbors cannot sleep at night, then your so-called freedom is interfering with the personal rights of others. A democracy is a controlled freedom in which each citizen respects the rights

(Continued on page 16)

ARE COLOMBIAN PROTESTANTS BEING PERSECUTED?

By A PROTESTANT LAYMAN*

MANY Americans have noted with surprise the outbursts in the Roman Catholic press of this country within recent months, denouncing the suffering Protestants of Colombia for daring to make public that they have been persecuted.

The distorting and denial of facts by Father Eduardo Ospina and Monsignor Albert Nevins, which have appeared hitherto on this subject, have been taken by most Protestants who know what has been going on in Colombia in the last decade to be isolated cases of bigotry, but the more recent pronouncements of Father John E. Kelly of the National Catholic Welfare Conference, of Hugh Morley, editor of *View,* and of Rev. E. K. Culhane of *America* go beyond the former to the point of seemingly laying down the Roman Catholic Church's party line on the subject. Here are men who appear to be church spokesmen who claim to have investigated the charges of persecution in Colombia on the spot and to have discovered that they are all false. Here is an organized campaign to sweep aside a mass of proven facts, and to blanket them all with the ugly word "lies."

The latest of these masterpieces of misinformation can be found on pages 656-659 of *America,* the National Catholic Review, which is said to enjoy some prestige in Catholic circles and is edited by the Jesuit Fathers of the U. S. and Canada. The author of this article, "Colombia and U. S. 'Missionaries'," is Rev. Eugene K. Culhane, and he is given an editorial pat on the back for his "careful appraisal" of the religious situation in Colombia and his "patient review" of it. Rev. Culhane is *America's* Managing Editor. He not only does not like Protestants, but he doesn't like the Department of State, the U. S. Embassy at Bogota, or the U. S. Ambassador to Colombia. Let us look at his article.

In discussing freedom of religion in Colombia he speaks of certain "restrictive" clauses governing the exercise of non-Catholic religion that were inserted in the Colombian-American Treaty of 1846 and are still in force. These clauses are restrictive only in the workings of Rev. Culhane's brain. To quote his own translation: "non-Catholic cults are to be exercised *only* in private houses, churches, chapels or places of worship" . . . . "in private houses, in their own dwelling or chapels or places appointed for worship." What is restrictive here? It is the broadest tolerance. If the non-Catholics are too poor to own a church or chapel, they may hold meetings in the minister's home. They may meet in the home of one of the congregation. They may meet anywhere in a place they have appointed for their worship. The only restrictive word in Rev. Culhane's quotation is the word *only,* and he inserted that one himself. It does not occur in the text of the treaty. His quotation is misleading.

He accuses Protestant missionaries of pushing leaflets under doors and leaving them on buses. How does he know this? Did the Colombians catch a missionary doing this and make an example of him? They did not. Rev. Culhane assumes this is the work of "missionaries."

He accuses them of distributing the "sad" story of Father Chiniquy. This story is sad only to Roman Catholics —to the priesthood in particular, for Father Chiniquy was one of them and turned his back on them. To thousands of non-Catholics Father Chiniquy's story is a story of triumph, the record of a courageous soul who threw off the shackles of mental slavery, drew with him out of Romanism hundreds of fellow-Catholics, defeated in the courts of Illinois all efforts of the Roman Catholic Church to silence and disgrace him, and was defended by and became the good friend of our great President Abraham Lincoln.

Has Rev. Culhane seen some of the pamphlets his own church distributes on Protestantism and Protestant leaders from Martin Luther to Billy Graham? His friends in Colombia could have shown him some illuminating samples. The Chiniquy story is a work of the highest culture compared with them.

Rev. Culhane says that if Protestants would refrain from proselytizing in public and from using means of propaganda outside the locale where the cult takes place, religious tension in Colombia would disappear almost over night. The Protestants affiliated with the CEDEC (Confederation of Evangelicals of Colombia), which is the object of Rev. Culhane's special rancor, are under strict orders to do so, and do observe this regulation.

Just what constitutes "means of propaganda" might well be better defined. Invitations to attend the dedication of the Central Baptist Church of Bogota were considered a form of propaganda by the priest Florencio Alvarez, who on Christmas Eve of 1952 led a mob to the new church and from the steps of the church delivered a harangue against Protestants, which stirred up the mob to smash every one of its windows, including one of colored glass. Nor was our Ambassador's person respected, for he was hit in the face with a brick. Colombian Catholic priests have even declared that singing hymns is a form of propaganda, even in "places appointed for worship." Has Rev. Culhane any concrete case of public proselytizing or using propaganda in public by Protestant missionaries? If he has, let him come out with it, and not deal in generalities or assume that Protestant missionaries do these things.

Rev. Culhane writes: "In judging the accusations of persecution made by Protestants in Colombia, it is necessary to remember that these accusations began only in the past ten years. That span of ten years coincides with a period of bitter civil war in Colombia." He does not explain that those ten years also coincide with the assumption of power by the pro-clerical Conservative Party. Here is the heart of the religious problem, and the most important fact to be kept in mind regarding the civil violence as well.

In Colombia there have been through the years just two political parties of importance, the Liberals and the Conservatives, and the fundamental differ-

* The author of this article is a Protestant layman with wide interests in Latin America. Because of this he has closely followed the Colombia problem, has carefully checked facts, and has personally visited there. For several years he was of the opinion that the American Roman Catholic hierarchy would take an honest stand on this problem when they knew the facts. He requests that his name be withheld to avoid possible retaliation. The author is well known to the NAE office in Washington and the facts of this article have been checked by that office.

ence between them in party ideology is that the Liberals believe in the separation of church and state and the Conservatives believe in closer ties with the church. Rev. Culhane is indeed correct in saying the period of violence toward Protestants began during the years 1948-1958, and it reflects no honor on either the Conservative Party or the Roman Catholic Church. Under the Liberals there was tolerance and broad-mindedness. But when a cache of arms is discovered in the very choir of the Bogota Cathedral, and when a Catholic priest declares from the pulpit, "The daggers drawn in defense of the Church are blessed," Protestants know that if members of the clergy can exhort to political violence as a holy duty there is no hope that those who hold a different religion can expect mercy. Liberals and Conservatives have been at each others' throats in the back country of Colombia throughout these ten years. To confess oneself a Protestant is for the most fanatical Conservatives even worse than to confess oneself a Liberal. Even the bishop of Santa Rosa de Osos, Miguel Angel Builes (now on a pilgrimage to Lourdes) declared on one occasion that he couldn't tell the difference between a Liberal, a Communist, and a Protestant. This great man of God, this bitter-end defender of the dictator Rojas Pinilla, has repeatedly by his utterances goaded on priests and commoners alike to deeds of violence.

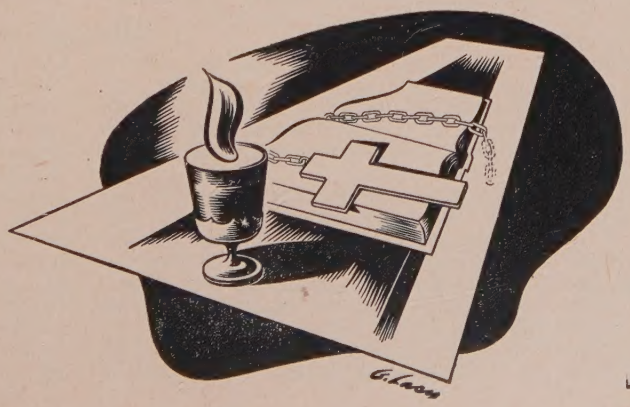
Speaking of the Bogota riots of April, 1948, Rev. Culhane says "they were almost certainly masterminded by Communist agents." He plainly knows more about this than the Scotland Yard Mission, especially contracted by the Government of Colombia to investigate that possibility, which after many months of sleuthing could find no such evidence. Most foreign observers believed the opposite of what Rev. Culhane does. Perhaps Culhane can cite us an official accusation by the Colombian Government to bear out his statement.

He says, "Protestants have been quick to interpret as religious persecution what is often only guerrilla warfare." What if the killers state plainly that their victims are murdered simply because they are Protestants, as has happened over and over again? Rev. Culhane could have talked to the surviving families and friends of the slain and heard this for himself had he cared to do so.

Much is made by Rev. Culhane of the violation of laws regarding Mission Territory, citing for example that there are some thirty U. S. Protestant ministers in this area, "creating new centers of Protestantism among the Indians." Violation of what laws? The Treaty of 1846 between Colombia and the U. S. guarantees U. S. Protestants religious freedom throughout the territory of Colombia, and it antedates the Mission Territory agreements betwen Colombia and the Vatican by many decades.

His description of the controversy over the Presbyterian church at Bucaramanga—and his attack on Ambassador Cabot in connection with it—are completely misleading and inaccurate. He says the local authorities have shown that they do not want another new Presbyterian church in Bucaramanga because there are five Protestant churches there already. Rev. Culhane's familiarity with his subject is most impressive at moments like this. There is no question of "another" church. The Presbyterians have the oldest Protestant church in Bucaramanga, built in 1918. Their congregation has grown so large that the building is no longer adequate. Far from showing that they do not want the Presbyterians there, the local authorities in January 1955, issued them a permit to demolish the old structure and erect a new one. There followed an intensive campaign against the rebuilding of the church, led by the priests and bishop, carried on in the press, the public streets, and even in the pulpits of Catholic churches. As a result the Mayor of Bucaramanga informed the Presbyterians on March 9 that he would have to withdraw their building permit because of the opposition of the bishop. Here is as clear an example of religious persecution as Rev. Culhane could find, but he has chosen to distort the facts and present a completely false picture to his readers.

He denounces the Colegio Americano for not permitting a priest to enter and give religious instruction to Catholic children. Of course not. The Colegio Americano is a Presbyterian institution; it exists for the purpose of educating Protestant children, and this is made plain to all, as Rev. Culhane himself admits. In many a parochial school in this country there are occasional Protestant and other non-Catholic students, but who ever heard of a parochial school in the United States opening wide its doors to a Protestant minister to attend to the spiritual needs of the non-Catholics?



Rev. Culhane selects one case, that of the murder of Juan Coy, which he says is inaccurate reporting, and on the strength of this decides that the hundreds of cases of religious persecution made public by CEDEC are forgeries. Does he deny that Juan Coy was a Protestant? Does he deny that Coy was arrested? Does he deny that he was fined and forced to give a promise that no more religious services would be held in his house? Does he deny that the priest of Saboya had made violent declarations against Coy from the pulpit of his church on occasions? He does not, but he also withholds these vital facts in the case from his readers, telling them simply that CEDEC lied. He says he got his information from a man in the Colombian Ministry of Justice; CEDEC says it got its story from the brother and sister of the murdered man. Which source would any unprejudiced party be most likely to believe?

Does Rev. Culhane deny that the Central Baptist Church of Bogota was the victim of a mob attack led by a Catholic priest who later boasted that he was authorized to lead the demonstration by the Cardinal Archbishop of Bogota, that he would do so again if he had the chance, that truth was to be found only within the Catholic Church and that it was his duty to combat error wherever found? Does he deny that some forty Protestant churches were burned to the ground or dynamited between 1948 and 1953? Does he deny that missionaries have been brutally beaten? Does he deny that in hundreds of instances priests have led mobs to demonstrate before Protestant churches and threaten the communicants? He says that there is no religious persecution in Colombia.

Here again his conclusion is at variance with that of the rank and file of Colombians, with that of U. S. citizens who have lived through this period in Colombia, with the Colombian reporters who furnish the facts to the U. S. Press, and with the Colombian Press itself. No persecution of Protestants in Colombia? Let Rev. Culhane read the lead editorial of *El Tiempo* of Bogota for September 17, 1957, which discusses

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"Whiskey Money" Cut

The House Appropriations Committee cut back the $1,000,000 request of the State Department as its "representation allowance" for the coming year. The House committee set the figure at $650,000. However, the matter is pending before the Senate committee where it may be restored to an intermediate level.

A major part of the sum is spent to reimburse foreign service officers for alcoholic beverages which they serve in the course of their diplomatic duties. For this reason it has been widely dubbed as the "whiskey allowance."

Last year the House cut it back even further, to $600,000. The Senate brought it up to $800,000.

The State Department has refused to break down the expenditures which come under the allowance, but it maintains that diplomats should be given more money with which to entertain.

One Washington news service suggested that the action of the House committee was received at the State Department as "sobering news."

Old Story Gets New Airing

The fundamentalist-modernist controversy recently broke into the pages of the *Congressional Record*. An article was inserted by Congressman Wint Smith of Kansas, under the title "Has My Church Left Me?" which had previously appeared in the magazine published by the Daughters of the American Revolution.

The article was written by a woman who recalled the days when her church —the Methodist church, that is—made the Gospel message the central emphasis in its mission to the world. Confronted with the extensive social activities which now occupy time and attention of the church staff, she responded, "God have mercy on the First Methodist Church when it tries to outworld the world."

In a similar vein she noted that in Sunday School "we read the lesson, which was from the Bible rather than one on economics." The article also implied that the Methodist church leans far over to the Socialistic left.

"Once I accepted our church literature as I accepted the Bible," she continued. "Today as I read the comments on the lesson, I turn to the front of the publication to see where the gentleman who wrote it was educated. That explains much of his thinking. Can't we clean up our church schools? We all know that this is the source of much of our grief today."

The reprint of the article in the *Record* was quickly picked up by Methodist public relations people and an article in defense of the Methodist church soon appeared, inserted this time by a California congressman. The reply was written by a west coast clergyman and argued that the previous writer had put the Methodist Church on trial and acted as "judge, jury, and executioner, as well as prosecutor."

"A socialistic emphasis and a social emphasis are two different things. The Methodist Church does have a social emphasis. We believe that the social gospel is Christ's gospel. From the beginning of our church there has been an emphasis on our social responsibilities toward the depressed and downtrodden."

In defence of social activities in the church, it said: "Methodism believes that recreation has a real place in the church. Must we be so narrow as to assume that God can only be found when we pray, and not when we play? Recreation has a rightful place in the church, for it teaches young people to cooperate with one another."

It was evident from the tone and temper of the two articles that the writers felt they were dealing with real issues. Things were coming into the foreground which had been held back for many years. It will be interesting to note whether discussion on these points is to be quickly brushed aside after this one brief encounter, or will be brought out in the open for further debate.

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"The Big Issue"

Should religious convictions be an issue in any political campaign? The question, which is so often ducked both by church and political leaders, got an airing in Washington and was carried by the NBC television network. A panel of four prominent men, three church leaders and a congressman, was divided evenly pro and con. After stating their positions they were interviewed by three leading Washington newsmen. The program, called "The Big Issue," was broadcast on June 1.

The program revolved particularly around the possibility of conflict between religious and political interests if a Roman Catholic should be elected President. Opposing the involvement of religion in a campaign were Rev. Francis Sayre, Jr., dean of the Washington (Episcopal) Cathedral, and Representative Eugene J. McCarthy, democrat of Minnesota.

Dean Sayre argued that the American system provides equality for churches as well as for individuals. An allegiance to Rome is not to a foreign power but "an allegiance to the Lord," he said.

Congressman McCarthy pointed out that the Constitution bars any "religious test" as a prerequisite for the Presidency. While the church and the state administer affairs in two different orders, the line cannot always be clearly drawn between the two.

Taking another view were Dr. John A. Mackay, president of Princeton Theological Seminary and Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

Dr. Mackay stated that the question arises because of the unique nature of the Catholic Church, which is a political organization as well as a religious community. He pointed out the claims of this church that it is above the state.

Mr. Archer said that to bar a religious test does not mean that no questions should be raised concerning any of those religious views which may affect the administration of government at one point or another. It is bigotry, he said, to deny the right to raise these questions. He furnished examples of specific questions which would come to the foreground if a Roman Catholic were running for election.

In the question period Dr. Mackay pointed out that the Roman Catholic Church has changed its policy since 1930 by adopting "clericalism," which he defined as the intrusion of the clergy into political matters, using coercive methods.

The Government's Conscience

Wilmer A. Cooper, administrative secretary of the Friends Committee on National Legislation, has appealed to the churches to assume a role collectively as "the conscience of the state."

"What the government needs," he says, "is more religious clarification of political issues . . . it needs the collective counsel of the churches in the task of shaping domestic and foreign policy."

Mr. Cooper makes it clear that he is not satisfied even with an active individual conscience on the part of law makers and administrators. To suggest that the church and state should not meddle in each other's affairs is an "old cliche" to his way of thinking.

"The churches should be a 'conscience group' as opposed to a 'pressure group' in helping to shape the decisions of government in conformity with the high principles of religious profession." In addition to individual concern the views of the church should be made known through the coroprate witness of those who proclaim the religious and moral objectives of the church, he said.

Ceremony for "Unknown"

Chaplain (Lt. Col.) Willian Golder, Deputy Command Chaplain of the U. S. Army's Military District of Washington participated in the Selection Ceremony for the Unknown of World War II aboard the USS Canberra, off the coast of Norfolk, Va., May 26.

Chaplain Golder, Executive Secretary of The Military Chaplains Association of the United States of America, Washington, D. C., represented that organization in the Selection Ceremony. He was also one of two from the Association to present a floral tribute to the Unknowns of World War II and Korea during their lying-in-State in the U. S. Capitol Rotunda, prior to Final Interment at Arlington National Cemetery, Washington, May 30.

Freedom vs. "Togetherness"

▪ THE ANNIVERSARY of the Declaration of Independence should make us aware of a dangerous trend away from individual freedom and private enterprise in America and the rapid development of *zusammengehorigkeitsgefuehl.* In jaw-breaking German this means "the feeling of belonging together" which was one of the aims of the Hitler Youth.

In America we call it "togetherness." In the churches it is called "the social gospel." In the schools it is "education to choose conformity" or "freedom through belongingness." In economics it is "collectivism." William H. Whyte, Jr., of *Fortune* magazine, in his book, *The Organzation Man,* points out that the human individual is being lost in the maze of conformity in business, industrial, academic and scientific circles.

One of the latest developments along this line is "a plan to correct the imbalance in education" which is included in U. S. House bill 12630. Title VII contains a "sleeper" providing for "guidance, counseling, testing, identification and encouragement" of pupils in our schools. Should such powers be placed in the hands of either liberal or conservative educators with ulterior motives freedom of expression could be destroyed and the state could intrude upon the private inviolable relationship of parent and child. A "togetherness" could be created which might well approximate the Fascist Hitler Youth of yesterday or the Communist Komsomol of today.

Dorothy Thompson in her syndicated column the other day had this to say of this dangerous development—

> The modern technological society that functions only through organization reduces the capacity to live, think, work, and act as an individual person. It is only as a member of an organized group that the individual can function politically, economically, or socially. Mass work and mass consumption are equally standardized. So is "entertainment" which passes falsely for recreation. Yet the only thing that makes an individual a person rather than a digit is what sets him apart from others.
>
> Those whose lives must perpetually be "adjusted," "streamlined," "processed," "channeled," break loose in one way or another, or daydream themselves into mental and spiritual coma.
>
> The greatest problem of our times, as I see it, and the greatest challenge, is to recreate a vision that will restore the individual person to himself in a society that enhances instead of frustrates his innate moral, psychological, personal, and in the deepest sense, religious impulses. Those who can help to do this, and are determined to try to do it, will be greater pioneers than the explorers of outer space. . . .

As Miss Thompson intimates, the hope of a free America still rests on our religious impulses. These are God-given as are the freedoms which we enjoy. What a responsibility rests upon the Church and our Christian educators in this hour!

On Converting Christians

▪ BILLY GRAHAM is criticized in some quarters because he appeals to people who are already members of the churches to come forward in his meetings for salvation and regeneration. We think it is a good idea. Millions of church members in the world do not know what Christianity is all about. They have never individually confronted the Saviour and had a "born-again" experience. That is the reason so many churches are dead or dying and make no spiritual impact on the community. They need the challenge Dr. Graham hurls at them. Churches are being reborn because they accept it and *live again!*

Action Editorial

James DeForest Murch

There are three segments of Protestantism that furnish most of these Christian "converts." The *liberal* churches have thousands of members who are ignorant of Bible teaching and build their lives on popular humanistic concepts. Many *fundamentalist* churches make biblical legalists out of their members. They can quote Scripture and split hairs about theological minutiae but they know little about a personal Saviour. The *liturgical* churches with Catholic backgrounds stress the corporate character of Christianity to the loss of the experiential. When these Christians hear Dr. Graham they are awakened to their need for a revitalized personal faith.

If we are to be real Christians we need to know that—

What we give to Christ, He takes. In the acts of faith, repentance, confession and baptism we present ourselves to Christ as His own possession to be His *fully* and *alone.* He will not accept us if we have mental reservations about Him; if we will not forsake the world, the flesh and the devil; if we fail to take an open stand for Him and follow Him in all that He requires according to the Scriptures.

What He takes, He cleanses. Redemption comes from above. Nothing we may do of itself or ourselves cleanses us from unrighteousness. We are saved by the blood of the Crucified One. When we place ourselves in His hands, He makes us into new creatures—holy and acceptable subjects in His spiritual kingdom. Should we withhold any area of our lives from Him, He is unable to do His perfect work in us.

What He cleanses He fills with His Spirit. This is the gift of the Holy Spirit which Peter promised in Acts 2:38. If areas of our being have been selfishly withheld the glory and power of the Spirit cannot fully possess our lives. When the cup of our humanity is filled with self, sin, and worldliness we cannot be filled with the full measure of His Spirit.

What He fills with His Spirit He uses effectively in His service. Who are the people in the churches who are bearing the load in these trying days of indifference and apostasy? The fully-surrendered, Spirit-filled Christians. But what a pitiful minority they are! We need to challenge the masses of those who call themselves Christian with the true meaning of salvation and regeneration. Once they get the vision and make the great decision for full surrender to Christ there will come sounds as of a rushing mighty wind to fill all the House and make the Church a mighty instrument in Christ's hands for the accomplishment of His purpose.

So we pray that our ministers and evangelists everywhere will, under the leadership of the Spirit of God, compel a stirring in the dry bones and a revitalizing breath in the people that are called by Christ's name. Only a Church thus filled with the Spirit can take the world for Him.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

Education

BBI Dedicates New Buildings

BUFFALO, N. Y.—Marking a significant forward step in campus development, two new buildings were dedicated during commencement exercises at Buffalo Bible Institute. Two summer dormitories, at a cost of $150,000, were transformed into library, classroom, office and dormitory space, which otherwise would have cost approximately $500,000. Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges, brought the dedicatory address.

Dr. John Fadenrecht, dean of Wheaton College, gave the commencement address on "Time, Talent, and Treasure."

PBI Licensed as Four-year College

PHILADELPHIA—Philadelphia Bible Institute has been licensed by the State Council of Education to become a four-year college and to confer a bachelor of science degree in Bible.

Plans were announced for the 45-year-old institution, which heretofore has had only a three-year diploma course, to change its name to Philadelphia College of the Bible.

Day and evening diploma courses will be continued. Resident students from seventeen states and nine foreign countries are now enrolled at the school.

Christian Economists Face Socialism Menace

BEVERLY FARMS, Mass.—Because socialism "makes the welfare of man its supreme end in life," Christianity must be in conflict with it, Irving E. Howard of the Christian Freedom Foundation, New York, said here.

He told a Christian economics conference sponsored by the foundation at Gordon College that the danger of socialism is that it could evolve into a dictatorship with the "elite" becoming the rulers.

"There is no law that can safeguard any nation from this fate except the law of God written in the hearts of the people," he said. "A people who do not put God first will soon find themselves in chains."

He urged a Christian approach to economics through the insistence upon "voluntarism and upon a government so limited that it cannot destroy the individual's freedom of choice and responsibility."

What a person believes about the nature of man determines his economics, Mr. Howard said. "A Christian approach to the subject includes both convictions that man is a body and that man is a mind," he added. "What is more important, however, a Christian approach does not start with man at all, but begins with God."

Dr. Harold J. Ockenga, minister of Park Street church, Boston, declared that churches which represent "orthodox religion" now dare to handle social problems. Among them, he said, were integration, crime, mental health, moral disintegration and narcotics.

He called for a "new evangelicalism" which applies historic Christian faith to current social problems. "Evangelicalism must be identified with the orthodox branch of the historical church," said Dr. Ockenga, a director of the Christian Freedom Foundation.

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Providence-Barrington Receives $25,000 Gift

BARRINGTON, R. I.—A bequest of $25,000 has been received from the estate of Helen W. Collier of New Jersey for Providence-Barrington Bible College, according to anouncement by President Howard W. Ferrin. This was an "undesignated gift," Dr. Ferrin indicated, and will be used for the general educational program of the college.

Sixty Seniors Receive Their Bachelor Degrees

MILLIGAN COLLEGE, Tenn. — At the seventy-seventh annual commencement exercises held "under the trees" on the lawn of the campus, Milligan College (Disciples of Christ) conferred bachelor's degrees upon sixty seniors. Dr. T. K. Smith, minister of Tabernacle Christian Church, Columbus, Indiana, delivered the commencement address. A graduate of the Cincinnati Bible Seminary, Dr. Smith is past president of the North American Christian Convention, has served as president of the National Evangelical Association and is currently vice-president of the European Evangelistic Society.

President Dean E. Walker delivered the baccalaureate address in the College Auditorium, following which the alumni convened for an organization meeting.

Calvin College Gets USA Grant

WASHINGTON, D. C.—The USA Atomic Energy Commission recently announced grants to a number of church-related colleges to assist these institutions in equipping their laboratories for training in the use of radioisotopes in nilogy and other life sciences. Among the schools was Calvin College, Grand Rapids, Mich.

Woods Sees Christ Antidote for Reds

CHICAGO—Universities are riddled with Communism, but universities are also being penetrated by emerging Christian student leaders—that's the vivid contrast in seething South America today pictured by C. Stacey Woods, general secretary of Inter-Varsity Christian Fellowship.

The head of the 800-school interdenominational, evangelical student movement in the United States spent two months on an intensive tour of student work in South America. On campuses everywhere, in discussions and meetings with Christian and non-Christian students, Woods saw Communism as the most serious problem facing students there.

He feels the American people as a whole are unaware of the vast inroads Communism is making in the universities of South America. "In the United States, where Communism too often is just thought of as a dirty word, we fail to realize it is a philosophy gripping the hearts and minds of sincere students," Woods said.

Woods also noted a very definite anti-American feeling. "The root cause is that the average American conveys the indelible impression that he doesn't like or admire the Latin American and his culture," he declared.

"One student said, 'There are two kinds of smiles—a public relations smile and a smile of real affection. We can tell the difference.'"

In addition to Communism's attraction as an ideology, there is a revived Roman Catholic attempt to reach students. "The vast majority, however, are agnostic and materialistic," Woods said.

Against these powers are arrayed very small, but vital groups of Christian students in Colombia, Ecuador,

Peru, Bolivia, Chile, Argentina, Brazil, and Venezuela. By personal and group witness to Christ, and through Bible study and prayer, these students are having some impact on the campuses under the good hand of the Lord.

Inter-Varsity, through its affiliation with the International Fellowship of Evangelical Sudents, is assisting the young national student witness to Christ in South America. Students from several countries there have attended Inter-Varsity summer camps here. South American students saved through Inter-Varsity's ministry while studying in the United States have returned to spearhead similar movements in their own countries. Robert Young of Des Moines, Iowa, is full-time staff worker in South America, aiding in the establishment of organized national student movements.

Conservative Baptists Graduate Seventeen Men

DENVER, Colo.—The seventh annual commencement exercises of Conservative Baptist Theological Seminary were held here last month. Graduation began with a buffet luncheon followed by a musical program and a message by President Grounds. The commencement service filled the main auditorium of Judson Memorial Baptist Church, featuring an address by Dr. Vance Webster, president of the Conservative Baptist Foreign Mission Society, on the theme "God Still Speaks." Seventeen young men were granted degrees.

The baccalaureate service, held in the Hoffman Heights First Baptist Church of Aurora, featured Rev. Russell Ayres Pavy, president of the Conservative Baptist Association of America, with an address entitled "The Living Book by Which We Live." At the commencement exercises the Seminary conferred upon Mr. Pavy the honorary degree of Doctor of Divinity.

public affairs

Rules Against Public School Bible Classes

RALEIGH, N. C. — (RNS) — State Attorney General Malcolm B. Seawell said in an advisory opinion here that use of public schools for Bible classes would be "in direct violation" of rulings by the United States Supreme Court.

He said that Bible instruction offered pupils is legal where public school facilities are not used and there is no coercion of students to sign up for the courses.

The opinion was in a response to a query by a newly-organized Council for Bible Instruction in the High Schools in an unidentified town.

In the query the council said it was "planning to employ a teacher in September and use rooms in two high school buildings to give a Bible course." After legality of the plan had been questioned, the organization asked the Attorney General for the opinion.

Mr. Seawell said the Supreme Court ruled that public school facilities may not be used for giving religious instruction even though teachers' salaries are paid by some religious organization.

"But," he added, "the mere release of public school pupils to attend classes in religious instruction in the churches of the community when no coercion is employed to compel students to take these courses, is not in violation of the constitutional provisions."

Civil Liberties Group Attacks Baccalaureates

PORTLAND, Me. — RNS) — Baccalaureate services violate the freedom of religion and are unconstitutional, Patrick M. Malin of New York, executive director of the American Civil Liberties Union, claimed in a letter to the *Portland Press Herald.*

Mr. Malin said the practice of requiring students to attend such religious services unless excused by their parents is contrary to the First Amendment to the Constitution.

The issue of maintenance of the baccalaureate services was raised in Maine by Bishop Daniel J. Feeney of Portland who forbade Catholics to take part in them.

Six high schools in the Portland area have announced they will continue their baccalaureate services with required attendance this year.

The Civil Liberties Union executive said it was "unlawful and unconstitutional for the public authority to introduce elements of religious worship into any public exercise, even if attendance is completely voluntary."

inter-church

Ecumenical Theology New Council Concern

MINNEAPOLIS, Minn. — The National Council of Churches has decided to set up an office of director of faith and order studies to guide its research and study in a theology for the ecumenical church.

The director of the faith and order office, who probably will be appointed late this year, will carry out the recommendations of the study conference on "The Nature of the Unity We Seek" in Oberlin, O., last September. He will keep the National Council's constituency informed of faith and order developments in the World Council of Churches.

Among the studies which the new office will undertake, as recommended by the Oberlin conference, is one on the theological ("ecclesiological") significance of local, state and national councils of churches. Another is a study of the whole area of church order and organization.

National Council Develops Church Planning Project

MINNEAPOLIS, Minn.—A two-year plan to meet the nation-wide need for better church planning and comity is being developed by the National Council of Churches' Division of Home Missions.

The program was disclosed at the meeting here of the council's General Board by Dr. Roy G. Ross of New York, general secretary of the National Council of Churches.

He said there is a "desperate" need for aggressive national leadership in church planning and comity because

FINAL

LATE NEWS AT PRESS TIME

● SAN FRANCISCO Bay Cities Crusade climaxed in the mass rally at Seals Stadium June 22. Billy Graham and his associates ministered to over 700,000 persons and saw over 25,000 decisions for Christ. Television carried the Saturday night Cow Palace meetings to millions over 175 stations. A full report of the Crusade will appear in an early issue.

● DR. RALPH BLOCKSMA, plastic surgeon of Grand Rapids, Mich., was elected president of the Christian medical Society at its recent meeting in Chicago.

● UNESCO COURIER reports that the Bible is sixth on the list of the "World's Most Translated Books" for 1956. Ahead of the Bible were the works of Lenin, Jules Verne, Tolstoy, Gorki and Spillane. Representatives of the Bible Societies in various countries challenge the figures and claim that the Bible, in whole or in part, remains the most translated book in the world.

● REV. NGUYEN TONG, Christian and Missionary Alliance pastor, has been appointed the first Protestant chaplain in the history of the Vietnamese Army. Pastor Tong has been designated Chief of Chaplains.

● TAYLOR UNIVERSITY is the recipient of a $25,000 grant from the Kresge Foundation for the completion of a new men's dormitory. Total cost of the project is $785,000.

● DR. CLARENCE NELSON, who has served as president of North Park College and Theological Seminary since 1950, was elected president of the 57,000-member Evangelical Covenant Church of America at its 73rd Annual Meeting. He succeeds Dr. Theodore W. Anderson, president since 1933.

● PILOT POINT, TEX., will be the center of interest among members of the Church of the Nazarene on October 13. On that day a monument will be unveiled there marking the exact place where the denomination was founded in 1908. The ceremony will climax the celebration of its "Golden Anniversary Year."

● HARVARD UNIVERSITY is incorporating a chair of Roman Catholic Studies in its Divinity School. The announcement was recently made by officials of the Archdiocese of Boston.

● BILLY GRAHAM Evangelistic Association has announced that it will send evangelists into foreign lands "to aid programs of Christian missions already operating there." The Association already has an evangelist in Japan and "others are being sent to India and Africa."

of its present "chaotic" situation.

The project calls for establishment of an advisory service in inter-church planning and adjustment which will be available to the NCC's 33-member denominations.

On Dr. Ross's recommendation, the council authorized appointment of a seven-member committee to work with NCC administrative officers in "cultivating the friendship and cooperation of groups sharing the council's belief in Jesus Christ as Divine Lord and Saviour."

Dr. Ross announced that a committee is tackling the question of more effective participation by state and city councils of churches in the life and work of the NCC.

PRESS

Evangelicals Planning New Bible Commentary

PHILADELPHIA — A five-volume Bible commentary will be published in 1960 by A. J. Holman Company here. It is tentatively entitled "The Living Theme of the Great Book."

Dr. Carl F. H. Henry, editor of *Christianity Today,* is editor of the volumes, to which 56 evangelical scholars from Europe, Africa, Australasia, as well as the USA, will contribute articles.

In addition to outlines and expositions of each book of the Bible, the series will contain introductory articles by the biblical scholars.

Contributors will include Dr. Wilbur M. Smith, professor of English Bible, Fuller Theological Seminary, Pasadena, Calif.; Dr. Andrew W. Blackwood, former professor of homiletics at Princeton (N. J.) Theological Seminary; Dr. J. Kenneth Grider, associate professor of theology, Nazarene theological Seminary, Kansas City, Mo.; and Dr. Julius R. Manley, chairman of the Department of New Testament, Northern Baptist Theological Seminary, Chicago.

Mennonite Publishers Celebrate 50th Year

SCOTTDALE, Pa.—The Golden Anniversary of the Mennonite Publishing House (Herald Press), owned and operated here by the Mennonite Publication Board of the (Old) Mennonite Church, is being celebrated this year. Features which have highlighted the celebration thus far this year are the annual meeting with open house to some 1,800 visitors, a pictorial booklet, and a comprehensive coverage in a book, "God Uses Ink."

The publishing firm employs 200 people and serves a constituency of about 85,000 in the United States and Canada. The Publishing Agent or General Manager of the publishing house is A. J. Metzler, who last year made a world tour in the interest of Christian literature.

The publishing house for this branch of the Mennonite denomination was founded by John F. Funk, who led in this project for forty-four years. A total of 324 book and pamphlet titles have been issued by the Scottdale House. A significant contribution of the concern is in foreign literature. It has cooperated with mission and relief agencies in preparing materials in Spanish, German, French, Italian, Hindi, Chinese and Japanese.

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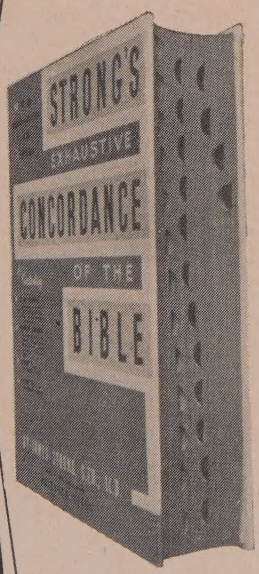

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MISSIONS

PTL Tops 20,000,000 In Bible Distribution

ENGLEWOOD, N. J.—(MNS)—During the past fifteen years about twenty million Scripture portions have been distributed in thirty different languages. The work in East and South Africa has been most fruitful. Over three million Gospels have been distributed by five teams of evangelists, reaching large segments of the populations of Kenya, the Belgian Congo, Uganda, Tanganyika, Northern and Southern Rhodesia, Nyasaland, Bechuanaland, and the Union of South Africa. Specially prepared Portuguese Gospels have also been distributed personally through missionaries working in Mozambique and Angola.

Another tremendous project is to be undertaken with the opening up of a special two-year effort in Nigeria with its large population of 35 million. For this great Nigerian campaign, two million Gospels in English, Hausa, Yoruba, Ibo, and Aljemi are being prepared. The first half million copies are already on order.

1960 is to be the Year of Independence for Nigeria, and missionaries are apprehensive as to what this may involve. It might mean that the opportunity for mass evangelism and Scripture distribution will cease, or at least be greatly curtailed. It is therefore urgent to launch this all-out effort while the doors are still open.

DENOMINATIONS

Assemblies of God 40th Anniversary

SPRINGFIELD, Mo. — The Assemblies of God International Headquarters is celebrating the 40th anniversary of establishment in Springfield this summer. Offices of the denomination are housed in three structures in the Queen City of the Ozarks.

Adminstrative activities of the organization are directed from office buildings one and two located at 434 West Pacific Street and 1640 Boonville Avenue, and the Gospel Publishing House, printing division of the church, located at 1435 Boonville Avenue.

The Assemblies of God was founded in Hot Springs, Ark., in 1914. However, the headquarters was first established in Findlay, Ohio, and St. Louis, Mo., before being moved to Springfield in the spring of 1918.

The headquarters is located in the building originally occupied. Expansion projects have been undertaken five times, making the present size of administration building number one 50,000 square feet of space. The Gospel

Publishing House has 100,000 square feet of space.

Plans are being made for erection of a new headquarters office building adjoining the printing plant in the future. Drawings call for construction of a five story building facing on Boonville Avenue.

The Assemblies of God is worldwide in scope, reaching 70 countries of the world. The foreign and U. S. membership exceeds one million.

Southern Baptists Seek World Peace

HOUSTON, Tex.—(RNS)—Messengers (delegates) to the 101st annual sessions of the 9,000,000 member Southern Baptist Convention swept aside all opposition to accept a report calling for "fellowship with people of every race and nationality."

The Convention named a nine-member committee to suggest ways in which Southern Baptists can further efforts toward world peace. Convention President Brooks Hays, is naming the committee, called for "massive reconciliation" to counteract the attitude of "massive retaliation."

The Convention adopted, with some amendments, 23 recommendations for structural changes within the Convention itself. Another 15 committee recommendations were returned to it for a year of further study.

Presented an amendment to the Convention's constitution which would permit seating of messengers from Baptist churches in Canada. The constitution restricts the messenger representation to the United States and its territories. The constitution requires considering of an amendment to it at a subsequent session, indicating that the amendment will be presented to the 1959 Convention at Louisville.

Re-elected Rep. Brooks Hays (D., Ark.) to presidency of the Convention. R. E. Milam, Portland, executive secretary, Baptist General Convention of Oregon-Washington, and Robert E. Naylor, pastor, Travis Ave. Baptist Church, Fort Worth, were also nominated, but Hays won re-election on the first ballot.

Elected for the third year in a row, a Mississippian to one of the two vice-presidential positions. Chester L. Quarles, Jackson, executive secretary, Mississippi Baptist Convention, succeeded a fellow Jacksonian, W. Douglas Hudgins, pastor of First Baptist Church, as first vice-president. The late Deb Lee Stennis of Meridian, Miss., served as second vice-president two years ago.

The Convention failed to set a record messenger registration. The 12,976 registered at Houston in 1953 remains the record. Many observers believed the record would be broken this year but registration instead reached just under 12,000.

The recommendations for structural changes adopted included first approval to a new Stewardship Commission, but referral back to committee of a proposed new Church Loan Board.

The Convention approved a strengthened and more objective role for its Executive Committee, a more balanced representation of laymen and ministers on Convention agencies and committees, state sponsorship of new Baptist hospitals, and an official status for the Inter-Agency Council with its specific duties outlined by the Convention.

PRESBYTERIAN MERGER ACCOMPLISHED

United Church Adopts Huge Budget, Takes Steps Toward Ecumencial Church, Resolves to Follow Leftist Social Course

PITTSBURGH, Pa.—Protestantism's fourth largest denomination came into existence when two men met at a street corner and clasped hands. By this simple ceremony the United Presbyterian Church in the USA was established.

It marked the successful result of negotiations carried on for two years between the Presbyterian Church in the USA and the United Presbyterian Church of North America to merge. Negotiations of the two bodies to unite were instigated after a three-way merger was defeated in 1955 when the third group, the Presbyterian Church in the US (Southern) voted to bow out of the union plans.

Dr. Harold R. Martin of Bloomington, Ill., retiring moderator of the USA Church and Dr. Robert N. Montgomery, president of Muskingum College, New Concord, O., retiring moderator of the United Church, were the two men whose handclasp brought into existence the 3,102,572 communicant member Church. Of this number 2,791,547 belonged to the USA Church and 311,025 to the United Church.

The two moderators then led the 1,200 commissioners (delegates), 850 from the USA and 350 from the United Church, a half block up Bigelow Blvd., to Syria Mosque for the opening session of the General Assembly of the new Church. The commissioners marched four abreast. Clergymen wore their pulpit robes, while the laity wore dress clothes or dark suits. Despite a heavy rain, hundreds of spectators lined the streets.

Dr. Theophilus Mills Taylor of Pittsburgh was unanimously elected first moderator of the newly-formed United Presbyterian Church in the USA.

The 49-year-old professor of New Testament literature and exegesis at the United Presbyterian Pittsburgh-Xenia Theological Seminary, was the only man nominated for the post.

A budget of $39,175,207 for 1959 was adopted by the United Church. Last year the two churches raised a record total of $21,828,966. The 9,462 churches of the new communion, with a membership of more than 3,000,000, will be asked to contribute nearly $17,500,000 more next year, if they are to meet the $39,175,207 budget. Major items include $14,000,000 for national missions; $11,000,000, ecumenical (foreign) missions; and $10,000,000, education.

A $10,000,000 church extension program was authorized by the Assembly. It instructed its Board of National Missions to borrow up to that amount from insurance companies, banks or other sources to finance construction of churches in rapidly growing suburban areas.

The sessions were marred by the liberal socialistic trend of the resolutions adopted by close vote.

A charge that this country is practicing a "kind of international hypocrisy" in its foreign relations which should be "abhorrent to Christians" was made.

In a strongly-worded message adopted at its General Assembly, the Church warned that God may use "Communist or other godless power" to punish such conduct.

The message pointed out there is "no substitute for forgiveness" and "no righteous nation upon earth." It called on Americans to "admit our faults to other nations as a prelude to seeking a basis of understanding."

"Contrition for our sins will do more to create an atmosphere conducive to peace than press releases denouncing the sins of others," it said.

Acceptance of the "inevitability of increasing hostility between Communism and the West" was called by the message "an example of our loss of faith in God and the power of truth and goodness."

Presbyterians were called upon to invite Negro families into white neighborhoods in order to help parishes become integrated. The report disclosed that segregated housing patterns are the principal factors in keeping more Presbyterian churches from opening their doors to all Christians regardless of color. It recognized the fact that more than 80% of the churches were not integrated but demanded that negroes be imported for integration purposes. However, the Assembly delayed action for at least a year on an overture which would eliminate racial and color designations in the references of ministers and church workers by the denomination's Ministerial Relations Department. The ministers evidently felt differently about integration when it threatened their own jobs.

An amendment asking the USA government "to stop now" the testing of nuclear weapons was defeated, 516-480, after an hour-and-a-half debate among the commissioners.

A proposal that the Church set up scholarship funds for children of ministers and church workers was called "socialism—the prep school of Communism." The charge was made by Dr. Albert J. Lindsey, Jr., of Tacoma, Wash., who offered a motion that the Church take no action on the plan at its General Assembly. However, the motion was defeated and the program was referred to a special committee for study until the 1959 General Assembly. Under the plan, children of clergymen earning less than $4,800 a year would receive grants ranging from $100 to $600 annually to continue their education after high school. In attacking the program, Dr. Lindsey said it failed to define the type of higher education to be followed and therefore did not require that the curriculum be religious. He said it would be "unwise and dangerous to train youths for secular fields and not for the ministry."

The proposal to abandon the old Board of Foreign Missions and merge it with a world ecumenical program was hard fought. The Assembly, however, finally rubber stamped its essen-

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tial features (See editorial *Action*, June 15).

Plans to build a new National Presbyterian church in the nation's capital to represent the New United Presbyterian Church in the USA were disclosed. President Eisenhower is a member of the present church, as are Secretary of State John Foster Dulles, FBI Director J. Edgar Hoover, and many other government officials. Dr. Edward L. R. Elson, pastor of the church, said the new edifice will be one of the largest ever erected by a Protestant denomination.

parish

4,000 Gather to Honor Peoples Church Pastor

TORONTO.—More than 4,000 southern Ontario Protestants gathered in Varsity Arena recently to pay tribute to a tireless clergyman who has spent 50 years carrying the gospel to 62 countries. (*Action*, June 1).

Since 1908, Dr. Oswald Smith, pastor of the Peoples Church here has been carrying religion to as far away as the Solomon Islands. This special service, featuring some of the 600 hymns he has written, was held in his honour.

A massed choir of more than 300 provided musical background for hymn singing by the giant congregation and several soloists.

Originally a Presbyterian minister, Dr. Smith says his aim is to carry Christianity to everyone in the world.

He has travelled all over the world by plane, boat, train, and, when necessary, foot. He has preached to thousands in the biggest churches of Britain and the USA and to handfuls under trees in the East Indies.

The twenty-four books he has written on religion have been translated into twenty-five languages and have sold more than 1,000,000 copies. The $4,000,000 he has helped to raise for missionary work has gone to support 360 missions in all parts of the globe.

Radio-TV

FCC "Cracks Down" On Radio Profanity

WASHINGTON, D. C. — (RNS) — The Federal Communications Commission announced an intensified crackdown on the use of indecent and profane language on marine radio frequencies.

The commission reported the arrest and conviction by the Federal Court at Tampa, Fla., of five more shrimp boat operators. They received $500 fines and suspended prison sentences of two years.

"In addition to taking criminal action against flagrant violators," the FCC said, "the commission is investigating other complaints and suspending the radio licenses of offenders where justified."

The FCC said that the U. S. Coast Guard and the FBI are cooperating in the enforcement drive.

youth

YFCI Meeting Features International Speakers

WHEATON, Ill.—The daily program of Youth for Christ International's Fourteenth Annual Convention at Winona Lake, Ind., June 29 to July 13, will include fourteen different meetings, besides convention sessions and committee meetings, according to announcement by President Ted W. Engstrom. Special features will be: Fourth of July afternoon Patriotic Musicale directed by Paul Mickelson, with Rev. Dave Breese speaking; "Laymen's Day" luncheon with Mr. H. J. Taylor, president of Club Aluminum Products Company, La Grange, Ill., speaker, and Teen-Talent contest and Bible quiz in which more than 200 teen-agers from the United States and Canada will compete.

Daily radio broadcasts will be directed by Jack Daniel, YFCI vice-president for the Central States area, featuring convention personalities, the Morning Bible Hour, and Hillside vesper broadcast.

More than twenty-five well-known speakers will appear on the YFCI convention program.

World Christian Endeavor Plans Meet in Frankfurt

COLUMBUS, Ohio—Thousands of Christian Endeavorers of all nations will gather in Frankfurt, Germany, July 23-27, for the 13th World's Christian Endeavor Convention. Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, has issued the call for the convention.

A power-packed program has been developed under the theme, "Christ, the Light of the World." Rev. Arno Pagel, president of the German Christian Endeavor Union, is chairman of the program committee.

Mass meetings will be held each evening during the convention. These outstanding Christian leaders from around the world will bring messages: Dr. Daniel A. Poling, World's Union president; Dr. Earle W. Gates, president of the International Society of Christian Endeavor; Rev. Arno Pagel, German Union president; Dr. Jan Hermelink, secretary of the German Church Missionary Council; Dr. Raymond Oshimo, president of Doshisha University, Japan; James Murdoch, past president of the Scottish National Christian Endeavor Union; and Dr. Clyde W. Meadows, vice-president of the International Society. Bishop Hanns Lilie of the Evangelical Church of Germany will speak at the Sunday morning broadcast service.

Convention sessions will be held in the great Trades Festival Hall in Frankfurt, which seats over 12,000. German and English will be used in all sessions.

Special convention features include a series of open air meetings on Saturday afternoon and a Roll Call of Nations, with reports from around the world, on Sunday afternoon. Conferences, workshops and prayer meetings are scheduled. Massed vocal and instrumental choirs of German Endeavorers will provide special music for convention sessions.

WORLD-WIDE

Established Churches Seeking Unification

EDINBURGH—(RNS)—The General Assembly of the Church of Scotland voted to send to the presbyteries for official study and comment a joint report proposing a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between the Anglican and Presbyterian Churches in Britain.

The action was voted by a narrow majority of 357 to 328 after a four and a half hour debate.

The joint report was drafted last year as a result of conversations between representatives of the Church of England, the Church of Scotland (Presbyterian), the Presbyterian Church of England and the Episcopal Church in Scotland.

Several overtures from presbyteries moving that further study of the report should cease were all defeated.

New Statistics on Religions of World

NEW YORK—(MRL)—Dr. Benson Y. Landis recently issued figures on world religions. Dr. Landis gives this warning, "It must be stated frankly that the more global the figures, the less reliable they are because of varied methods of compilation and the necessity for combining estimates in certain nations with careful statistical reporting in others." Statistical tables are given as follows:

Roman Catholics	475,000,000
Anglicans and Protestants	225,000,000
Orthodox and other Eastern Churches	175,000,000
Copts	10,000,000
Total Christians	885,000,000
Buddhists	350,000,000
Muslims	350,000,000
Confucianists	300,000,000
Hindus	300,000,000
Taoists	50,000,000
Shintoists	25,000,000
Jews	10,000,000
Sikhs	6,250,000
Jains	1,500,000
Zoroastrians	1,000,000

Since the total population of the world is now estimated at 2,655,000,000, the figures above would leave about 400,000,000 to be divided among animists and those who have no religion.

New Denomination Created in Egypt

CAIRO—(ERA)—In Egypt a new denomination is now being organized. It will be known as the Coptic Evangelical Church in the Nile Valley. The new church is the outgrowth of work by the United Presbyterian missions in Egypt. Membership is estimated at 30,000 with some 45,000 adherents with some 140 pastors and evangelists.

There are 196 congregations all of which are located in Egypt and the Sudan. The original purpose of missionaries who landed in Cairo more than one hundred years ago, however, was not to establish a new church. Instead, it was to strengthen the established Coptic Orthodox Church, which had weakened through centuries of persecution. Because the Coptic Church distrusted outsiders, the missionaries decided to organize their own church in 1862. Only two years later a new Egyptian Protestant theological seminary came into being. Last year, the Synod of the Nile petitioned the United Presbyterian General Assembly for complete independence.

Homosexuality Still a Crime

EDINBURGH—(RNS)—The General Assembly of the Church of Scotland went on record here against recommendations that homosexuality by consenting adult males should cease to be a criminal offense.

The recommendations were made by a government committee headed by Sir John Wolfenden, vice chancellor of Reading University.

The Assembly, by a majority vote, upheld a report of its Committee on the Church and Nation which said that the legal changes suggested by the Wolfenden committee would be "inopportune, liable to misunderstanding and misinterpretation and calculated to increase rather than diminish this grave evil."

There was a long debate on the subject, several speakers vigorously supporting the Wolfenden committee proposals.

Dr. Neville Davidson of Glasgow Cathedral, chairman of the Committee on the Church and Nation, said there is a dangerous tendency in many quarters today to blur the distinction between right and wrong behavior.

"The committee was convinced," he said, 'that the removal of homosexual practices between consenting adults from the list of criminal offenses could only have the effect of appearing still further to accelerate what the Wolfenden report itself has described as a general loosening of former moral standards."

Atheistic Communists Propagandize Villages

BERLIN — (RNS) — East German Communist organizations were exhorted here to step up their atheistic propaganda especially in villages where "religious pessimism and pious passivity must be liquidated."

An East German Radio broadcast said the same applied to the armed forces where religion causes "ideological confusion."

Conversion of believers to atheism, the station added, remained difficult because many workers still attend churches "out of force of habit."

sunday school

120,000 Children in Sunday School Parade

BROOKLYN, N. Y.—(RNS)—More than 120,000 Protestant children and their teachers marched in the 129th Anniversary Day parade here marking the founding of the Brooklyn Sunday School Union in 1816.

An estimated 500,000 persons watched the youngsters marching through the streets. They represented 450 Sunday schools in 27 communities of Brooklyn. A smaller parade was held in the neighboring borough of Queens.

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chaplaincy

USA Chief of Chaplains Leads Lourdes Pilgrimage

WASHINGTON, D.C. — Chaplain (Maj. Gen.) Patrick J. Ryan chief of Army chaplains, led a pilgrimage of American service men and women to the world-famed Roman Catholic shrine of Our Lady of Lourdes, France, June 14, the Defense Department announced here.

Joining Chaplain Ryan in the pilgrimage were thousands of soldiers, sailors and airmen and their families. They participated in an International Military Pilgrimage which brought about 35,000 Roman Catholic servicemen from various countries to Lourdes between June 14-16.

Catholic chaplains in the armed forces of Great Britain, France, Germany, Belgium, Canada, the Netherlands, Italy, Luxembourg and Portugal joined in the pilgrimage.

The Defense Department said Chaplain Ryan acted in his capacity as chairman of the Armed Forces Chaplains Board in leading GI's from all branches of the military service to Lourdes.

assemblies

Mount Hermon Conference Has Full Summer Program

MOUNT HERMON, Calif.—General theme for Mount Hermon's summer program of camps and conferences this year is: "To God Be the Glory." Under direction of William D. Gwinn, the Conferences began June 13 and continue through September 14.

Opening the conference season was the Young Married Couples' Conference, June 13-15. Leaders included Raymond L. Cramer, clinical psychologist and counselor in mental hygiene for Fresno County Schools, and Rev. Arthur Sueltz pastor of First Presbyterian Church, Hanford.

Other events on Mount Hermon's summer calendar include the following: High School Camp—June 16-22 and August 17-24; Junior High—June 23-29; Junior—July 7-13; College Conference — August 25-September 1; Fourteenth Annual Fuller Bible Conference—June 29-July 6, featuring Dr. Charles E. Fuller, Dr. Edward Carnell, Dr. Harold Lindsell, Dr. F. Carlton Booth and Rev. Sherman Williams; Evangelical Free Church Family Conference—July 13-20, with Dr. William Culbertson as principal speaker; Baptist Bible Encampment—July 20-27, Dr. Louis Talbot; Southwest Christian Business and Professional Women and Christian Women's Clubs of America—July 20-27; Sunday School Leadership

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—July 27-August 2; Dallas Theological Seminary—August 3-10; Bay Area Bible Camps—August 3-17; BIOLA Bible Conference—August 10-17; Christian Endeavor—August 25-September 1; The Navigators—September 2-7; Christian Reformed Church Family Conference—September 1-8; Twentieth Annual CBMC Regional Conference—September 12-14.

personalia

Frank E. Gaebelein, headmaster of the Stony Brook School, Stony Brook, Long Island, gave the commencement address on June 2 for Gordon College and Divinity School, Beverly Farms, Mass.

Charles H. W. Scott, assistant general superintendent of Assemblies of God, has been named editor of *Pulpit,* a new monthly magazine for ministers under auspices of this denomination.

John R. Mott, late "elder statesman of Protestantism," who was buried in Washington Cathedral chapel of St.

Joseph of Arimathea after his death in January 1955, has been honored with a memorial tablet which was unveiled recently in the Cathedral at Washington, D. C.

Harry Victor Liddle, principal of Doon Bble College, Dehra Dun, North India, will moderate a panel at the fifth World Conference of Pentecostal Churches in Toronto September 19, when the significance of "The Indigenous Church" will be discussed.

Edward L. R. Elson, pastor of President Eisenhower, addressed one of the largest graduating classes in the 112-year history of Taylor University, Upland, Indiana, at commencement exercises on June 7.

Richard Clearwaters, pastor of Fourth Baptist Church, Minneapolis, gave the commencement address at Pillsbury College, Owatonna, Minn. Dr. Clearwaters is also president of Central Conservative Baptist Theological Seminary and chairman of the board of directors of Pillsbury.

Mrs. Willard Aldrich, wife of the president of Multnomah School of the Bible, Portland, Oregon, died recently of injuries sustained in an automobile accident.

Wesley G. Huber, executive secretary of the Evangelistic Association of New England for the past twenty-three years, has resigned, effective the latter part of October.

C. Mervin Russell has been elected superintendent of Free Methodist Youth at Winona Lake, Ind., succeeding Dr. Ernest Keasling, who has resigned to accept a position on the staff of Roberts Wesleyan College, North Chili, N. Y.

Colombian Protestants

(Continued from page 5)

this subject, and says: "Persecution of religious minorities, carried out with the complicity or under the direction of the very authorities, in the past—but not the remote past—has been our national shame in the eyes of the world, notwithstanding the pretexts with which there have been attempts to justify it." *El Tiempo* is probably the most highly rated daily in Latin America and comparable to the *New York Times* or *Pairs Le Temps.* The editorial just cited appeared, most significantly, a few days after the visit of Father John E. Kelly to Bogota and following his issuance of a press release that had temerariously denied religious persecution in the heart of the country.

It is most interesting to read the attacks of Rev. Culhane on our Embassy and our Ambassador in Colombia. Time after time in his article he returns to this theme. It is quite evident that the Jesuits are irked because our Government's representatives at home and abroad during the past ten years have shown concern that their fellow-citizens, of whatever creed, receive proper protection to their persons and property. By innuendo he accuses our officials of furthering the spread of Protestantism in Colombia, of accepting as truth every statement made by the Protestants in this controversy, and of intervening officially without justification. He even finds worthy of notice "the strange coincidence" that the American Bible Society office is located within 100 feet of the U. S. Embassy in Bogota. Our Embassy has been in its new quarters only about a year; Rev. Culhane doubtless assumes that it moved to them in order to be nearer to the Bible Society.

He should take in more territory when he denounces the diplomats. He should complain of the intervention of the British and Canadian Embassies, too, for they have protested cases of religious persecution just as our own Embassy has done. And if he did not choose not to do so, he could inform his readers that religious persecution in Colombia has been the cause of interpellations in the parliaments of Great Britain, Holland and Sweden.

Says Rev. Culhane: "To Colombians, Protestantism is made in the U.S.A." Has he ever hear that Roman Catholicism is made in Rome?

Until the articles by Messrs. Kelly, Morley and Culhane appeared, Protestants indulged the hope that Catholic attacks in this country on Protestants in Colombia might be due to ignorance of the facts. After perusing these pieces of evidence there will no longer be any doubt in Protestant minds that these apologists for the religious fanatics in Colombia are not misinformed. They could have seen the evidence. Notwithstanding they have denied it, perverted it, and even falsified it completely in determination that the truth shall not be known.

Let it never be forgotten that Culhane, Kelly et al are carrying on a feud that they have a peculiar interest in promoting against Colombian Protestantism. The Protestants have been in Colombia for over a century. They are there because they were officially invited by the Colombian Government. They are there because the Colombian Government expelled the Jesuits for meddling in politics and asked Presbyterian missionaries to take the country's educational system out of Jesuit hands and remodel it along democratic, liberal lines.

In Colombia there is a saying: "Donde ha pisado la planta de un Jesuita, no vuelve a crecer la yerba nunca." (Where the foot of a Jesuit has trodden, the grass never grows again.) After reading the misleading reports published by Kelly, Morley, Ospina and now climaxed by Culhane, one can easily understand the sentiment that prompted this unforgettable epigram.

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Stewards of Freedom

(Continued from page 3)

of others. Lincoln said, "Government of the people, by the people, and *for* the people."

In a very real sense, our great political freedom has been entrusted into our hands. Are we good stewards of our citizenship? In "free America" today there are millions of individuals who refuse even to exercise the right to vote.

There are millions of others who are shackled and bound to vice, crime, immorality, pleasure, selfishness—lives so tangled that they are held captive by a power stronger than their own will power. To all such our Lord says, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Our political freedom is the natural fruit of our faith in God. The founders of our Republic believed this. They believed that freedom was a God given right, and they believed it so strongly that they made it the keystone in the foundation of our government. Perhaps this is the reason why God has blessed us above all other nations of the earth. However, we must not think that freedom cannot be lost. Already we are in danger of taking it for granted.

We, today, must constantly remember that the freedom which we enjoy cost much struggle, hardship, and sacrifice on the part of our forebears. As Nathan Hale faced death for his beloved country and the cause of freedom, he spoke these immortal words: "I only regret that I have but one life to lose for my country." Patrick Henry said, "I know not what course others may take, but as for me, give me liberty, or give me death!"

Suppose George Washington had failed to hear the call of duty, had refused to exchange the comforts of Mount Vernon for the chill bivouac at Valley Forge. That courageous spirit which blazed in Washington's breast set the fires of patriotism burning in the hearts of others.

It is one thing to be an heir; it is another to appreciate that which has been inherited. Suppose, going back still further, that the men of the *Mayflower* had refused to pay the price. Would freedom have been ours?

If the pioneers had not moved ever westward across this land to possess it, would it be ours today?

The freedom which our ancestors passed on to us is a sacred trust. We must protect it and pass it on inviolate. It is our children's birthright. It is ours to hand down to our children and to our children's children.

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